About the year 1815 an unpleasant circumstance occupied the attention of the Society. The official body felt themselves compelled to separate between the membership and individuals who, though confided in hitherto, had forfeited that confidence imposed in them, and merited the judicial action of the church. Our record considers with much emphasis the evils consequent upon this event. It leads us to believe that much jealousy and bitterness took growth; that a baneful spirit of sectarianism became arrayed against us, threatening the peace and prosperity of the Society. We are convinced, however, by a sober review of the matter, that the interests of Methodism suffered but little; that whatever harm eventuated was confined to narrow limits; that the high standing of the Society continued unquestioned, and that respect yielded it which before had been so justly accorded. One thing is evident-that, notwithstanding prominent persons, subsequent to their separation from us, may have given in their adherence to other religious denominations; notwithstanding, with "a might and a will," they may have dedicated their energies and influence to the fulfilment of the demands of their new covenant, they weakened in not one fraction our previous numerical strength. Let us hope, yea believe, that our fathers preserved their spiritual strength as well.

We wish to say a passing word, just

here, with reference to a subject which this circumstance calls up. Whatever sectarian feeling, at special periods, may have been inflamed against us, we make bold to believe that no settled sectarian policy has obtained, with direct reference to our advancement, among the ranks of our spiritual rivals. Without encouraging that stratagem of anti-Christ, proselytism, it is within the province of every sect, and its bounden duty to further, in an honest way, its own interests. Within the compass of our memory, we know that the several denominations in Washington have been acting up to this principle, and procuring, in a measure, the quality and quantity of success desired. One has "flown its falcon" for the praise and support of the ruling element in mere social life-the fashionable and lovers of pleasure; another has courted the good-will of the rich, and sought to lay its basement strong in plenty; while another, perhaps, has striven for a still different description of prosperity, and striven not in vain. There are good men and women, we doubt not, in every one of them. Between the Presbyterians and Methodists there exists, and, we presume, has always existed, a marked degree of fellowship. The former exchange what may be termed the courtesies of Christian life, cheerfully and heartily. And we hesitate not to say that, whatever fault we may find of their doctrinal absurdities, they number among them individuals of genuine piety and are entitled to our warmest acknowledgments.-With the other denominations we have no cause of quarrel, but, at the same time, can designate no particular point of agreement or co-operation.

In the seven years following the date just mentioned, the Society was called upon to deplore the death of more valua-ble members. Sisters Gavin, Elizabeth Young and Patience Cook were summoned to their eternal rest. They are alluded to with high commendation, and are declared to have borne brilliant testimony of a living faith in their closing hours. But, perhaps, the severest shock was felt in the departure of those men of God and pillars of His church, Ralph Potts and Thomas Smaw. The latter had endeared himself above measure to his fellow-pilgrims, and fell asleep with an undiminished hope. In the death of Ralph Potts, the Society was literally orphanized. Just before the breaking of the silver cord, he said to an attendant, "I have long desired to see the glory of God in the face of Jesus Christ, and now I am about to be gratified." He was the one, above all others, to whom the Society looked for aid in its utmost em-

In 1822, the third revival of which the record gives account, took place. Perhaps nothing could be said respecting it, better ealculated to impress the mind with its true character, than that, now, after the lapse of thirty-four years, a goodly number are still living to attest to the spiritual benefits resulting from it. The fruits of that revival are still hauging by the bough. patiently awaiting the Master's time to gather to himself. How vividly the memory of past scenes, around the altars of Methodism, must return to the understanding of such as yet live to recur to them. Here is substantial comfort for the

The year succeeding the revival, C. S. Cooley was stationed in Washington, and from the description given of his labors, we suppose a minister better suited to make a proper use of the good already accomplished could not have been sent. He is spoken of as "our excellent Brother Cooley," and it is said that his ministrations were blessed in the form of sundry valuable aequisitions to the Society. No doubt he yet lives in the affectionate remembrance of many who were benefitted

by his instructions. There remains to be noticed what may rightly be called an invaluable branch of the membership-the colored connection. The earliest mention of them takes us back to 1821. We are informed that at that period, Abram Allen, a colored preacher from Newbern, became a most successful instrument in proclaiming a free salvation to those of his race who were privi leged to hear him, and that a considerable gathering-in of bond and free witnessed to the efficacious, saving excellency of the Christian religion. Three years thereafter. in 1827, the colored membership of the M. E. Church in Washington numbered more than two hundred; a most astonishing success, certainly, when we consider the shortness of time in which the work was performed. Abram Allen continued. we believe, to exercise the immunities of his office until set aside by civil appointment : he is still living among us. We mention him only as inseparably joined to an important clause in the history of the Society. What action may have been bad,

taxed the time and talents of the ministry sults, to shun it as I would Satan himself. without an instance of repulse, and, noth- Reader, whom do you patronize? Look ing we know of to the contrary, done much over the list. Remember, "Thou, God. for the general good. We have to lament, seest me." Do not excuse yourself by however, the failure of certain schemes saying that some bad men or institutions which would have placed them in a dis offer the greatest inducements. They protinet and more agreable situation than the fess them, truly, but it is all delusion. At one in which they are at present confined. what store do you trade? You love your A disposition to erect a chapel for their brother very much in class-meeting, but separate use, prevailed extensively at one you never trade with him. Where is time. Nothing but the lack of a little zeal your daughter, your son? At that great and enterprise caused the failure of the institution. How is that? Do you not scheme. We yet trust, however; that by know that many ungodly things are parts the concurrence of favorable circumstances of the accomplishment at that place? But and the blessing of the good Lord, we I want my children to have the best adshall be enabled to perform this simple act of charity for our colored friends. We perior advantages? Were they men full are the children of a common parent, of the Holy Ghost that made the asserthough our skins may differ; we strive tion? If some of their graduates are for the same wealth of heavenly grace, great men, are they not also very wicked? though the riches that perish with their Such are the very men that hinder the using may throw up impassable barriers progress of church; for if the learned between us; and we hope for an inter- and opulent would forsake the cause of the course hereafter of spirits washed and pu- devil, he would soon have few adherents. rified from every stain, though now the Retire to your closet, and review your paunbending ceremonials of social law divide tronage with earnest prayer us. May the gracious God bless and pro-

vide for the humble colored Christian. As a specimen of the use which our pious ancestors made of time, for the comfort of some who love the observance of ancient religious custom, we subjoin the following extract from the record : "On Friday night, the 31st of December, in company with Bro. Puckett and a number of religious friends, we held a watch-night at Bro. Raven's, and welcomed the ushering in of the new year 1825 on our knees. The Lord was with us in mercy, and we had quite a comfortable time." Thomas C. Puckett is a venerable Christian, and is still fighting the battles of his Master. He has been a local preacher for many years, giving his health and energies to the good cause.

Washington, N. C.

For the N. C. Christian Advocate. How we miss the Dead.

peared in our midst, being the fourth child in a family whose young parents had never vice. known how painful it is to lose a child .will of God that we should do it. We "songs of Zion?" the family room, there was the cradle and love never dies. the toys, but where was the babe? He Brother, why don't you sing, both in was not there. We had left his little public worship and at home? Have you body more than sixty miles off, in the cold no voice? Perhaps you have neglected its grave; still we believe our babe is in cultivation: if so, think of him who was heaven. It affords great comfort to us, bound hand and foot and cast into outer even in our tears, to believe we shall go darkness, where there is weeping and gnashto him by and bye, where there will be no ing of teeth, for no other reason than a more death. Yea, we sometimes flatter neglect to improve his talent, and begin ourselves that when we are dying his spirit this day to amend. No doubt your simay come and accompany us in our jour- lence in church restrains others seated at ney to the skies. Notwithstanding all your side; break that silence, and they too this, our child is missed. The family cir-cle is incomplete. The cradle and his But why don't you sing at home, with

For the N. C. Christian Advocate,

his meaning. He gave it as follows: good, but to do good. Whatever is ne- upon the mind and heart of the young, cessary to be done in this world, church take the following example: "An excellent members, genuine Christians, can do .- clergyman, possessing much knowledge of They can plead law, doctor, teach, buy, human nature, instructed his large family sell, &c., and it is our duty to patronize of daughters in the theory and practice of good men, when they can perform the ser- music. They were all observed to be exvice required, in preference to all others. ceedingly amiable and bappy. A friend I am grieved at the present course of things, enquired if there was any secret in his and they will never be better till the church mode of education. He replied, When recognizes its high calling. Our people anything disturbs their temper, I say to buy from merchants who swear, ridicule them, sing; and if I hear them speak the church, and spend their gains at night against any person, I call them to sing to by every kind of ungodliness; they zeal- me; and so they have sung away all causes ously support papers whose editors de- of discontent, and every disposition to nonnee Tomperance, and go to church scandel." Such a use of this accomplish-

on occasions, since the last named period | only to ridicule all evidences of experiwith respect to the prominent interests of mental religion; they send their sons to our colored friends, it is impossible, with schools where religion is practically a jest, precision, to state. It is reasonable to prayer a mockery, dancing a finishing touch suppose that, in accordance with the main to Commencement, and profaneness the policy of Methodism, they have received a badge of respectability. Whence comes lue share of encouragement and never the proud upstart, with gloved hands and sorrowed for a helping hand. As far back a heart full of Satan? The patronage or as we can remember, they have filled a labors of good men made him. What large space in the eye of the Church; they sustains all the devices and engines of the have had a double portion of the liberty of devil? To a very great extent, the paworship granted them; they have receiv- tronage of good men. My motto is, when ed a constant protection in the performance anything is notoriously wicked in itself. of their appropriate duties; they have or manifestly productive of ungodly re-

SYMPATEY.

For the N. C. Christian Advocate. Let us Sing.

In a former nu uber, under the caption heading this article, I promised to notice the causes contributing to an evident decline in vocal music, as connected with the

One reason of this declension evidently is the imperfect note system introduced almost every where by the host of quack singing masters," with whom the country is infested. Better for society and for morals, were they driven out of the land. Observe, I am not opposed to scientific singing. Would that the science could be taught to the entire rising generation. I do object, however, to the half way manner in which vocal music is taught by these pretended "masters." They make the they don't like to e reduced to the neces. mediatorial government, he holds it over impression abroad, that all must sing accor ding to science; and hence, many fearing Nearly a year ago, a little stranger apthat they cannat sing scientifically, refuse to unite in this department of God's ser

It was a fine boy, and being blessed with | Another cause of the decline in singing almost uninterrupted health, he grew ra- at the present day is, the encouragement pidly and was to us, of course, the most given by christians to the adaptation of lulovely child on earth. To please that dicrous songs to instrumental music. These child was an object with the whole family, songs surely "do not tend to the knowland often did we partake with him in his edge or love of God." The public taste in innocent amusements. So much did we this respect is vitiated, and it is sapping love him, that the very thought of giving away the disposition of the young to relihim up would have been painful indeed. gious enjoyment. Who after singing these But no matter how painful the thought, comic songs is qualified for solemn devotion? or the reality of giving him up, it was the Do not these destroy all relish for the

had started on a visit to some of our near There are, doubtless, other secondary relations, who had never seen the babe .- causes of this decleusion; but I submit All were well and every heart glad at the whether the great primary reason is not thought of soon arriving among friends we a decline in the spirituality in the church. had not seen for almost a whole year. We and of religious enjoyment among her memanticipated a great deal of pleasure in our bers? When the heart flames with the visit. And not the least pleasure we an- fire of Divine love, it kindles into songs of ticipated, was that of presenting our dear rejoicing. In revival seasons, there is genlittle boy to its grand parents. While on erally no deficiency in the singing. Then, the road, he was taken very siok. We tongues seldom tuned to praise, have often hoped, however, that he would soon re- raised the highest and sweetest songs. Incover. In this we were disappointed. On deed the genuineness of a revival may be our arrival, he grew worse. The doctor pretty accurately determined by the singwas called, medicine was administered ing. The writer is acquainted with a pious without effect. We then saw that we had and talented minister, a revivalist, by the to yield him to death, and give him to the way, who observes, when the singing begrave. How anxiously we watched by comes general and lively, "It is getting him day and night, and how it did pain us right now"; and again, when it is dull to see his little clear blue eyes fixed on us and confined to a few, "It isn't right yet." as if begging for relief, when no relief Have you never observed how well Chriscould be given. Death finally closed his tians sing for a season, after the close of a little eyes and ended his sufferings. His revival, and how the singing abates as its little body was soon wrapped in the habili- influences die away? If you had walked ments of the grave, and we interred him the streets of S-y after the close of an in a little country grave-yard and turned extensive revival in the Methodist and away weeping. Our family was one less Presbyterian churches in 1847, you would in number-our little babe was dead .- have heard floating upon the early night Our visit, so far from affording us the breezes a hundred songs, rising from as pleasure we anticipated, was spent in sor- many family altars. As I listened to those ow and tears. In a few days we returned commingling voices, it reminded me of the home, but oh, how sad. When we entered Happy Land, where songs never cease and

toys are laid away, as we can no longer your wife and children? It would strengthbear the sight of them. The other chil- en the ties of affection, and bind your famdren may live and grow up; but this one ily together in social concord. Every family is to remain a babe in our memory. We ought to be formed into a choir. When never expect to forget him. May God night has drawn its dark mantle around grant that the death of this child may be us, and the stars look down in silence upon made a blessing to us, by helping us to us; when the bustle of busy life is hushed strive for Heaven, that we may meet him without, and the family circle is closed within, who does not love to hear their commingling voices hymning their Maker's praise? And again, when morning breaks with a smile, and the sun flames in the heavens; when nature wears its sweetest "To whom do you give your patron- charm, and the merry birds sing in the age?" said a veteran Methodist in my grove, how appropriate that human tongues hearing, a few days since. "Tell me should raise a morning hymn. Besides, that, and I will tell you what sort of a the singing of evening and morning an-Christian you are." Wishing to know his thems would serve as recreation and enterapplication, I requested him to explain tainment, and it would develope the finer feelings of the human heart. As an illus "We are commanded not only to be tration of the happy effects of vocal music

ment might we to fit a family for the commission. This is not so; for murder,

ing on the pe for the entertainment of with all its blessings. one of the bips of our church, was ask- It is also urged, upon the ground of di-

gentle reader, t the present, we must either the family or the state. Where is APOLLO. the justice of either the parent or civil

For the MC. Christian Advocate.

nating, and so lombastically grand-elo- eased moral condition forever. quent, that the niest discriminating capabilities of the mos superior analytical fac- Newbern, Jan. 1856. ulties, can neither understand nor appreciate. Looking with proper detestation upon this miserable practice, if we take a position upon any subject, we shall expect all our readers to understand us, without

orious Gospel of Jesus Christ? Respectfully,

For the N. C. Christian Advocate. Universalism-Future Punishment-

God's Justice. mortal and lives in sin forever, God may justly punish him forever, because it is be faithful, my dear young converts; live just that man should be punished as long near the Cross. May the God of love and as he sins. This objection assumes what peace be with you and sustain you, and is not true, that there must be a propor- preachers and people at last meet in heation between the magnitude and guilt of ven, the home of the faithful, where there an offence and the time occupied in its will be no more separation.

which is regarded by human laws as one Dear sisterhy don't you sing? It is of the worst crimes among men, is often to be regret that so many intelligent, committed in the shortest perceptible pe-

accomplished pious (?) ladies do not riod of time. The eivil government, unworship God sacred song. Many who der the sanctions and penalties of human sing well wi seated at the piano, never laws, inflicts endless punishment: for it pretend to a during Divine worship, takes away man's life, which can never be A young lagf no ordinary accomplish- festered, and forever cuts him off from all ments, educa at one of the best literary the rights, privileges and enjoyments of a institutions ite country, when perform- citizen, and removes him from the world,

ed by him for piece of sacred music .- vine justice, that as Christ suffered and She hesitate and after recovering from made a full satisfaction for the sins of all her embarrasent, replied: "They don't men, God cannot justly punish man eterteach sacredusic at our school." Too nally for the sins he punished in Christ : many daught, it would seem, have been as that would be punishing the same of educated at bools where sacred music fence twice; just as though the principal forms no past female education. and security were both required to pay the Reverend , why don't you sing at same debt. To this we would reply, that family devoti? In the olden time, it the objection falls with the same force would have he a strange omission not to against the doctrine of limited punishsing a hymnt family prayers, but now ment as against ours. For if Christ made it would be garded as an innovation. 'a full satisfaction for the sins of all men, The parents, fidren and servants of the why punish sin at all, either in this life or families in weh you sojourn, all desire that which is to come? Will not punishto hear you ig. A good hymn, well ment inflicted either here or hereafter, for sung, would I much to the interest of an hour or forever, be unjust? But this family worshi But separate the melody objection would also be fatal to the justice of the humanoice from the worship of of God's providence; for God does punish God, and you'vest it of half its charm, sin with remorse of conscience, sorrow of pathos and por. I humbly suggest that heart, pain, disease, death, pestilence, famthis ancient age ought to be revived. Inc, plague. Is not this punishing man Perhaps the mensing with singing at for sins for which Christ has made satisthe family pray alter has had much to faction? Now, is not the Universalist as do with the dene of vocal music gene- much bound to harmonize this objection with God's providence as we are? And And now itemains to suggest the any method of argument that will bring it remedy; but asnost readers are fond of in harmony with God's providential govshort articles, at as a confess a disposi- ernment of the world, will destroy its force tion so to write em, the remedy must be against our theory. But this objection reserved for anger communication. So, would discard as unjust all punishment in

magistrate inflicting punishment on those for whose crimes Christ has atoned? Let us examine the force of this argu-MR. EDITOR >10 We" are not much in ment, as applied to our theory. And in the habit of write for the public prints. doing this, the illustration by which it is But if you will llow "us" a small space attempted to be enforced will materially occasionally, we sil "try our hand." In assist us. When a security pays the debt the future article which we may write, as of the principal, the debt becomes his, and we grow more feeless, we may gradually the principal is bound to him for the paydrop the we and place a capital I in its ment, which he can enforce by law. It is stead. In these purised articles, we shall so with the human family. Christ became endeavor to make of relf" understood, our surety; we failed to meet the claim; and shall therefor try to use language he paid it in our stead, and now holds the which the unsophsticated readers of "our bond in his own hands, and has revealed paper" can comprhend. If the numerous the conditions upon which he will forgive readers of the "Avocate" are like we are, us the debt. In the administration of his sity of referring to Webster for the mean- us and threatens us in the form of earthly ing of half the weds of an article. We corrections and punishments, as a motive think there is a sustom rapidly gaining to lead us to repentance and good works. notoriety among he "Young American Again: Christ, in atoning for sin, writers" of the preent pugnacious crisis atoned to God's law, not to man's nature. of our country, the richly merits the su- Man must atone to himself, by applying

preme contempt of plain common sense. - the remedy God has provided to his dis-It is the habit of writing in a style so ma- eased soul. If he fails to do that, he must jestically sublime so mysteriously culmi suffer the fearful consequences of his dis-

J. W. TUCKER.

For the N. C. Christian Advocate. To the Young Converts. BRO. HEFLIN: In the reports of the much effort to see the bearing of our ideas. preachers of the N. C. Conference, and If all the contributors of the Administration would follow the excellent example which were a great many probationers brought inthe Editor sets them in this respect, how to the church last year, in the bounds of much useless controversy might be avoided our Conference. We feel great solicitude But there are so many "gentlemen of the for them, the lambs of the flock! They quill," who seem to take such special pains have just been rescued from the clutches to conceal their real meaning, for fear they of the enemy and brought into the fold of may lose popularity, by covering up their Christ. The winter has been very severe. almost invisible ideas with such a wonder- Snow and ice have covered the ground, so ful mass of "high-filutin" verbal nonsense, that the pastor could not get about among that we fear some of them will be allowed them. The weather is still severe, and he too much space in "our paper," and in cannot have access to them, to feed them consequence of this "taking literature," with the "sincere milk of the Word." depreciate the value of the plain common Will they dwindle away, perish, die, spirsense and really prefitable articles that may itually, for want of nourishment? We from time to time be published. We shall hope not. The devil is ever on the alert, expect your good sense, however, to steer " for we are not ignorant of his devices," you off these interminable shoals. By to destroy the good that has been effected adopting the above suggestions, what and to unsettle the mind of the young oceans of tears" might be spared the sen- convert, and to take advantages of the timental young lass, by those who seem weakness of their faith, to lead them determined to drain the fountain of sym astray or away from the path that leads to pathy to fertilize the desert of fiction, to glory and to God. Now, you know and I soothe ghastly wounds that never existed, know that every person has a weak place and thus rob the real sufferers of earth of in their fort, or "a besetting sin"; and it all solace! What an amount of bitterness is there that the devil makes his strong atand strife might be shanned, if the different tack. To some it may be the love of the denominations would calculate the points "social glass," to others a fondness for of agreement between them, instead of each what is termed by the world "innocent one trying to convince the world that its amusements"-the card table, the balldoxy is "Orthodoxy and that every other room, and fashionable plays, &c. Now, it doxy is Het-rodoxy?' Many a man has becomes necessary, yea, indispensable, that destroyed his influence for good, by neg- the young convert should know himself lecting the "weightier matters of the law, sufficiently, so as to know what his "beand giving his best energies to the consi- setting sin" is, and to guard that part of deration and promulgation of the mere ex- the fort, that he, by the grace of God, ternals of christianity. How much better may make it as strong as any other part, for christians to be employed in letting their so that they may be able to stand in the light shine, thus convincing the world of evil day, and having done all, to stand. the moral purity and elevating power of the 'As the "Advocate" will be read by many of those who enlisted under the banner of Having thus briefly introduced myself the Cross the past year, let me ask them, to the readers of the "North Carolina Chris- in the name of the pastorate, my dear brotian Advocate," I shall close by asking ther, my dear sister, are you growing in them to unite with me in trying to persuade grace? are you endeavoring to be more the world, and especially the Church, to and more like the blessed Jesus? are you speak what it means it's chaste, plain man- letting that hallowed principle (love) which first inspired your bosom, and made you praise the Lord and use the language of heaven, "Glory to God," govern all your actions toward your fellow-men? Do you try to make the religion you profess a daily business? Do you read your Bible, which is able to make you wise unto sal-The justice of God is thought to be in- vation? Do you attend to your private hat and cape; and there sat John with him hang upon the fatal mesh until the compatible with the idea of future eternal devotions, by retiring into your closet or punishment. It is said by Universalists the silent grove, and then pouring out to be inconsistent with justice to punish a your heart's desire before Him who hearman forever for sins committed in this eth in secret and rewardeth openly?short life. This objection overlooks the Are you endeavoring to let your light fact that sin, as an element of moral evil, shine before others, so that the world may is not confined to the life of the sinner. see the beauties that there are in the re-Every action of wrong has an endless in- ligion of Jesus Christ? I hope you can fluence, and becomes by that influence an eternal sin. The first sin is thrilling still tive. We were by when you were raising in every depraved heart-the first man is your cry to heaven, "God be merciful to sinning still in all his guilty posterity. me, a sinner," and we were present when Now, as every sin lives in its influence the language of heaven fell from your lips. an immortal act-an eternal principle of and we united together in praising God, active moral evil-God can justly inflict from whom all blessings flow; but now we upon the author of such a sin eternal pun- are separated, perhaps never to see each shment. But God does not so much pun- other's faces again in the flesh. All of ish the sin as the sinner. As man is im- us, your pastors, desire to praise God with

Public Meeting.

At a meeting of the citizens of New In. talks. Tomlin, appointed Secretary.

Resolved. That the chair appoint a com-

mittee of five to prepare resolutions for the piece clattered again, and I was seriaction of the meeting, whereupon, Messre, ously afraid of a crowd collecting in J L. Blackwell, Wm. I Vestal, W. M. front of the house. Campbell, E. C. Postell and W. D. Watts. But the end was near. My sunt be-

After some detate, the meeting in order was desirous of finding out whether the to allow time for mature deliberation, ad exertion of talking so loud was not in-

The citizens assembled agreeable to adjourned to meet on the 22d January. ported as follows:

Mr. chairman and gentlemen, your committee beg leave to report that whereas the wife. inappropriate, therefore,

Resolved, 1st. That in the opinion of this meeting the name should be changed. if I don't," squealed my wife. village and Post Office be changed to Olin. aling a railroad whilstle this time. Resolved 3rd, That we petition the Post

Resolved 4th, That we petition the Leg slature of North Carolina, at its next Ses sion, to change the name to Olin. On motion,

east be necessary to a choice.

Shell, Esq., and Wm. B. Clegg, Esq., be similar attitude, and I think that, from requested to assist in our deliberations. After some discussion, the name of Olin was agreed upon almost unanimously.

requested topublish the proceedings of this John gave vent to in his endeavor to meeting, and that a copy be forwarded to suppress his risibility, had not betraythe Hon. R. C. Perycar.

On motion. ing be tendered the chairman and Secre- and such a scolding as I then got I tary for the firmness, importiality and cour never got before, and I hope never to tesy with which they have discharged their get again. On motion the meeting adjourned sine

J. C. TURNER Ch'n. P. TOMLIN, Sec.

The Dear Aunt and Deaf Wife.

"My dear," said I to my wife, on the day before my aunt's arrival, "you know Aunt Mary is coming to-morrow; The Rev. Mr .---, a Scotch minwell, I forgot to mention a rather an- ister of some honor, was one day walknoying circumstance with regard to her. ing through the streets of Edinburgh, She's very deaf; and although she can dressed in his rough country clothes, hear my voice, to which she is accus- when a young lady, the leader of a tomed, in its ordinary tones, yet you group of fashionable belles, surveyed in order to be heard. It will be rather more curiously than he thought consisinconvenient, but I know you will do tent with female delicacy. Seeming everything in your power to make her suddenly to recognize her, he walked

tion to make herself heard, if possi- tance, accosted her with-

son I know of, and told him to be at come to town ?"

obliged to speak extremely loud in or- drawing her hand, said, with some der to be heard. I am very sorry for alarm-

Aunt Mary in the goodnes of her "What," replied he, "is it possible, heart, protested that she rather liked my dear, that you do not know me?" speaking loud; and to do so would af- "Indeed, I do not, sir." ford her great pleasure.

The carriage drove up-on the steps "Good morning madam; and making was my wife-in the window was John a ceremonious bow, he walked away. as if he had buried all his relatives strangers in the street.

opposite sidewalk started and my aunt or lien of any kind. I hope no notes nearly fell down the steps.

was helping Aunt Mary to take off her binding him hand and foot, and letting

ant journey ?" went off my wife like a interest money on a farm." pistol, and John nearly jumped to his

continued.

The neighbors for blocks around must have heard it : when I was in the third story of the building I heard every word.

took occasion to say to me-"How loud your wife speaks, don't

it hurt her ?"

very nicely with her. Presently my wife said, softly-

of grainstiffication to test and an engage on property of

"Alf. how very loud your aunt

stirute, beld Japuary 17, 1856. J. C. Tur | "Yes," said I, "all deaf persons do. ner, Esq, was called to the chair and P. You're getting along with her finely

she hears every word you say." And On motion, Dr. W. M. Campbell ex- I rather think she did. plained that the object of the meeting was | Elated by their success at being unto select a name for the Village and Post derstood, they went at it hammer and tongs, till everything on the mantle-

ing of an investigating turn of mind,

"Doesn't talking so loud strain your journment, J. C. Turner, E-q., in the lungs?" said she, in an unearthly hoop, chair P. Tomlin, Secretary. The Commit-tee appointed at the former meeting, rewas when she was young.

name of New Institute is cumberson and "Then why do you do it?" was the answering scream.

"It is an exertion," shricked my

"Because-because-you can't hear Resolved, 2nd, That the name of this "What?" said my aunt, fairly riv-

Master General to change the name of the the premises, and looked round and I began to think it time to evacuate seeing John gone, I stepped into the back parlor and there he lay, flat on his back, with his feet at right angles to his body, rolling from side to side, Resolved, That two thirds of the votes with face poked into his ribs and a most agonizing expression of a counten ance, but not uttering a sound. I im-Resolved, That Dr. John F. Foard, A. mediately and involuntarily assumed a the relative position of our feet and heads, and our attempts to restrain our laughter, apoplexy must have inevita-Resolved, That the Salisbury papers be bly ensued, if a horrible grean, which

ed our hiding place. In rushes my wife and aunt, who, Resolved, That the thanks of this meet- by this time, comprehended the joke,

I know not what the end would have been if John, in his endeavors to appear respectful and sympathetic, had not given vent to such a groan and a horse laugh that all gravity was upset,

I had an aunt coming to visit me for I know it was very wrong, and all the first time since my marriage, and that, to tell such falsehoods; but I I don't know what evil genius promp- think that Mrs. Opic herself would ted the wickedness which I perpetrated have laughed if she had seen Aunt toward my wife and my ancient rela- Mary's expression when she was informed that her hearing was defective.

Anecdote.

will be obliged to speak extremely loud him through her quizzing glass rather briskly up to her, and seizing her hand Mrs. S. announced her determina- with the familiarity of an old acquain-

"My dear Maria! how do you do ?-I then went to John T-, who how left you your worthy father, and loves a joke about as well as any per- venerable mother ?- and when did you

the house at 6 P. M. on the follow- All this was expressed with an ening evening, and felt comparatively ergy and rapidity of a surprised recognition of an old and familiar friend I went to the railroad depot with a -and with an air of equality a little carriage next night, and when I was on savoring of superiority. The astonmy way home with my aunt, I said : ished fair one had not time to withdraw "My dear aunt, there is one rather her hand or to make a reply, until he annoying infirmity that Anna (his wife) paused as if out of breath, and waited has, which I forgot to mention. She's for her to return his friendly greetings, very deaf, and although she can hear looking her still in the face. The fine my voice, to which she is accustomed, young lady had by this time recovered n its ordinary tones, yet you will be from her confusion-and hastily with-

"You are mistaken, sir."

"Neither do I you," said the parson. -, with a face as utterly solemn | She was perfectly cured of quizzing

I handed you my aunt-she ascen- INTEREST .- A graphic newspaper writer, in congratulating a friend upon "I am delighted to see you," shriek- the acquisition of a farm, says, "I hope ed my wife, and the policeman on the the deeds are recorded without mortgage are drawing interest. No blister draws "Kiss me, my dear," howled my aunt sharper than interest does. Of all inand the hall lamp clattered and the dustries none is comparable to that of windows shook as with the fever and Interest. It works day and night, in agne. I looked at the window-John fair weather and in foul. It has no had disappeared. Human nature could sound in footsteps, but travels fust .-stand it no longer, I poked my head It graws at a man's substance with ininto the carriage, wad went into strong visible teeth. It binds industry with its flim, as a fly is bound upon a spider's When I entered the parlor my wife web. Debt rolls a man over and over, long-legged interest devours bim .-Suddenly, "Did you have a pleas. There is no crop that can afford to pay

"Home."-A writer of Letters from "Rather dusty," was the response in the Camp, thus speaks of the remema war-whoop, and so the conversation brance of "home" upon the English soldiers in the Crimea :

"There is something in that little word home which lifts the heart into the throat, and ever excites intense emotion in the British soidier on Service. Let for instance, but the bugle In the course of the evening my aunt of a light regiment play 'Home, sweet home,' in the evening about tattoo-time and you will, here in the Crimea, perceive an uneasiness creep into every I told her all deaf persons talked chatting circle; and then silence will loudly, and that my wife, being used ensue, and many a head will be turned to it, was not affected by the exertion aside from the watch-fire to listen to and that Aunt Mary was getting along that air, which perhaps more than any other conjures up in the mind's eye of all of us the comforts of Old England."